



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

been conspicuous alike for scientific achievements secured by unquestioning trust in the validity of the reason, and for the richness of its ethical and spiritual experience, its practical faith in God and the immortal realities of the world of spirit. It finds itself unwilling to forego either phase of its experience, yet unable to give a reflective justification to one without sacrificing the other. In the confused efforts that are practically made to escape the shock of this collision, it is not possible to read anything but the rout of the speculative defenders of the spiritual interests of man. At first sight it would seem that nothing can follow except the decay of the religious belief and the undisputed rule of naturalism. Such a conclusion, however, is rash and intellectually false. There is at least a possibility that it is not religion and reason which are in mortal conflict. It seems easier to believe that the interpreters of human experience have lost their way than to maintain that the experience itself is rent in twain, and that the fundamental conditions of human welfare are inconsistent. If such conclusions must follow from the premises assumed at present, it behooves us to examine these premises. Those conceptions of religion and reason may both be the products of abstract thought, falsified by clinging to antiquated presuppositions. What is required, and what indeed is in process of being gained, is a better view of reason than that which represents it as an analytic and discursive power radically at enmity with the great unities of experience, and a better view of religion than that which makes it an exception to man's natural life and finds no foothold for his spiritual interests except in the interstices of a broken natural world.

Being Religious without Knowing It.

Certainly Professor Coe has given us, in his *Religion of a Mature Mind*, one of the most thoughtful, stimulating, and useful books for promoting intelligent and earnest Christianity. Many of the stirring religious problems of the hour are presented in a right light and with a clear understanding of the present need. He discloses the error of the supposition, for instance, that a true religious experience is something catastrophic, external, and abnormal. Instead, religion is something essential to the human personality. Men are religious, whether they know it or not. A sense of the divine is involved in all the higher processes that constitute us men. Religion is primarily instinctive, and therefore involuntary. This is the reason why it remains forever young, though the creeds and institutions in which we voluntarily

embody it grow old. This is the reason, also, why men who become alienated from one form of religion almost invariably take up some other, or at least some interest that appeals to the religious instinct. One, having rejected the accepted religion, perhaps on rational grounds, falls victim to some extreme form of mysticism, like spiritualism or theosophy. Another becomes absorbed in some interest of civilization or of culture that awakens enthusiasm, or reverence, or a sense of communion similar to that of religion.

We are all religious, but some are not religious enough. Some are neglecting to give this deepest self the means of self-expression. Others are half-hearted or one-sided. It remains for such persons voluntarily to turn their attention to this factor of consciousness so as to make clear what is otherwise obscure, to make complete what is otherwise fragmentary, and to choose such ends in life as satisfy this inevitable God-consciousness. We can choose to listen to the inner voice and to obey it; or, by choosing not to listen, we can blunt our sense of it. Religious work and culture have the task of developing this sense of God until it becomes the commanding factor of the life. We have not to ask men to take into themselves something foreign to their nature. Our invitation is rather this: "Be your whole self! Be completely in earnest with your intellectual sincerity, with your conscientiousness, with your love of fellow-men, with your aspiration for all that is true and beautiful and good, and you will find that a sense of God is the moving spring of the whole!"

Some among us are confused, timid, and noncommittal because they do not clearly see how being religious is different from simply living a good life. Others are waiting for some special, phenomenal revelation which shall convey a message not otherwise obtainable. Let such men know that the religious experience is not something different from living a good life, but is just living it more abundantly. It is the inmost being of such a life. What we need is not an infusion of something that ever was totally outside us, but a complete development of what is already within us. We must permit the religious function of our nature to receive God and to rest in him. We must give it a chance to express itself. In the exercise of our entire higher nature we are actually having direct communion with the Father of our spirits. It is not improbable that, as the years go by, men will rest more and more calmly upon this assumption. There can be no higher destiny or duty for us than just to be our whole selves. What we need, and what we are coming to find, is the God within the commonplace.